Lutheran Herald

## NEW EASTERN DISTRICT PRESIDENT

Pictured at the left is the Reverend F. I. Schmidt, pastor of Bethel Church, Madison, Wisconsin, immediately following his election to the presidency of the Eastern District. He is being congratulated by Dr. Martin Anderson, Chicago, retiring president.

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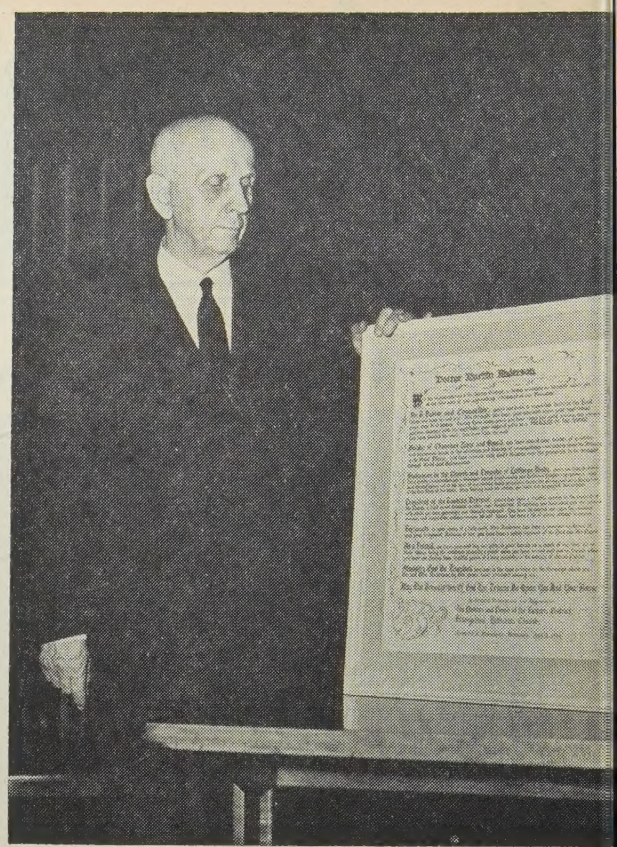
LUME XXXVIII MINNEAPOLIS, MINN., JULY 6, 1954 NUMBER 27

# Eastern District Elects a President

The Eastern District of the Church met in convention Friday evening, June 17, with two specific purposes: to honor a retiring president and to elect a man to fill his place. Meeting place was Our Saviour's Church, Minneapolis.

First came a buffet dinner for all the pastors and delegates of the district, with Dr. and Mrs. Martin Anderson as guests of honor. This was followed by a Recognition Program in honor of Dr. Anderson and in gratitude for his 45 years in the ministry of the Church in general and his 17 years as president of our largest district in particular. A gift of more than $15,500 had been gathered by the congregations and pastors of the district as a concrete evidence of the love and esteem in which Dr. and Mrs. Anderson have been held all these years. Dr. Anderson retires September 1 and expects to make his home in Minneapolis. It is his hope that he can be of service to the Church especially in the field of church and parish house planning and finance,

Dr. and Mrs. Martin Anderson



Dr. Anderson examines the scroll presented to him by his dis

a subject which has always been close to his heart and which he has written a book.

The Rev. Frederick I. Schmidt, pastor of Be Church, Madison, Wis., and vice-president of the trict, was elected president and has accepted. Borr Red Wing, Minn., son of Prof. Edward W. Schm he received his bachelor's degree from the college dep ment of Red Wing Seminary in 1913. He gradua from Luther Theological Seminary in 1918, a mem of the first class to graduate following the union of 1

Pastor Schmidt's entire ministry has been wedded parish work. He served in Moscow, Idaho, 1918-19 at Webster, S. Dak., 1921-28; at St. James, Minn., 1 1929; at United Lutheran, Grand Forks, N. Dak., 1 1946; and at Bethel, Madison, since 1946.

The esteem in which Pastor Schmidt is held in congregation and community is indicated by the foll ing editorial which appeared in the *Wisconsin S Journal* of Madison when word of his election reac his home city:

(Continued on page

Convention photos are by Harland Nelson, Department of Public Relations, and Dave Westphal, ELC Films.

LUTHERAN HERALD O. G. Malmin, Edi
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News E
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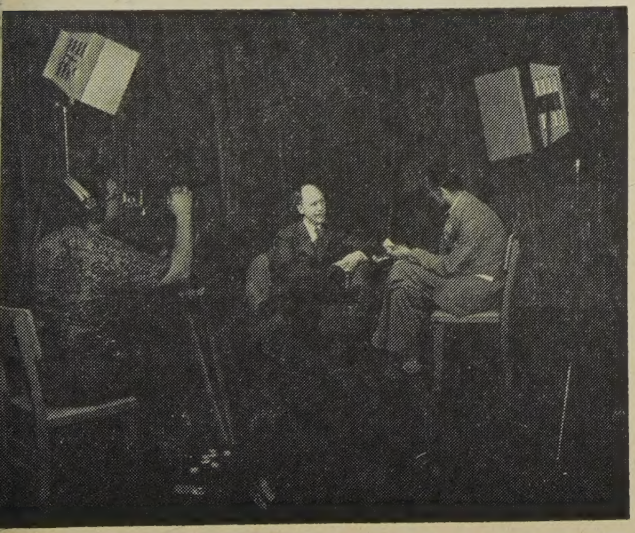
LUME XXXVIII . . . NUMBER 27
inneapolis, Minn., July 6, 1954

Lutheran Herald

# Photos from the General Convention

. J. C. K. Preus, executive director of the Department of Educa-n, confers with Dr. A. N. Rogness, chairman of the Board and esident-elect of Luther Theological Seminary, St. Paul. They are nding in front of a map showing the educational institutions of e ELC.

Dr. T. F. Gullixson, left, in conference with Dr. J. R. Lavik at the dinner held in their honor during the convention. Dr. Lavik retired from the presidency of Luther Theological Seminary, Saskatoon, in September, 1953. Dr. Gullixson retires from the presidency of Luther Theological Seminary, St. Paul, Sept. 1, 1954.



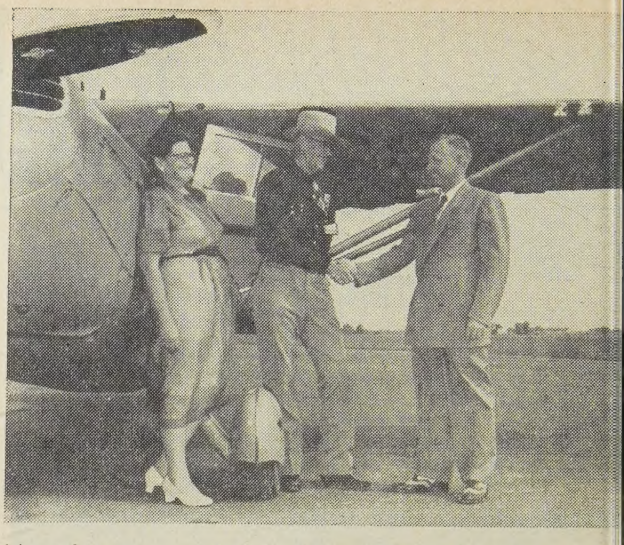
. Fredrik A. Schiotz, president-elect of the ELC, is interviewed Mr. Robert E. A. Lee, director of ELC Films. Mr. Lee is leaving s present position to become executive secretary of Lutheran hurch Productions, Inc.

Pictured above outside of registration headquarters are nine of the ELC chaplains now on active duty. Head of the Military Chaplaincy Commission, ELC, is Dr. Gynther Storaasli, who now has his headquarters in Minneapolis.

## NEW MISSIONARIES

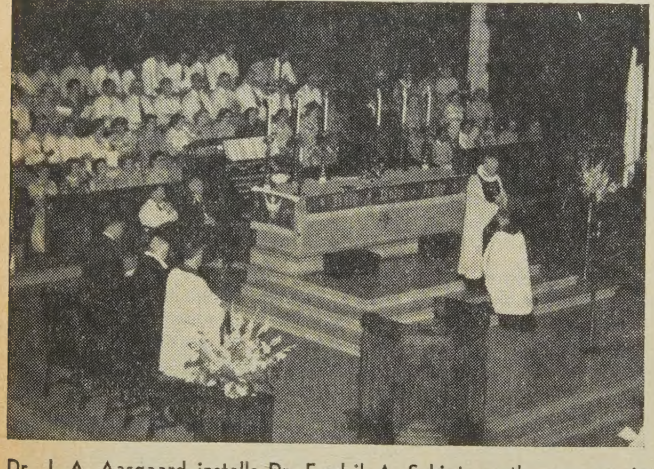
Men who were ordained on June 13, upon a call to the foreign mission fields, are shown above with their wives and fiancees. A complete listing of new missionaries will be carried in next week's issue.

## ARRIVE BY PLANE



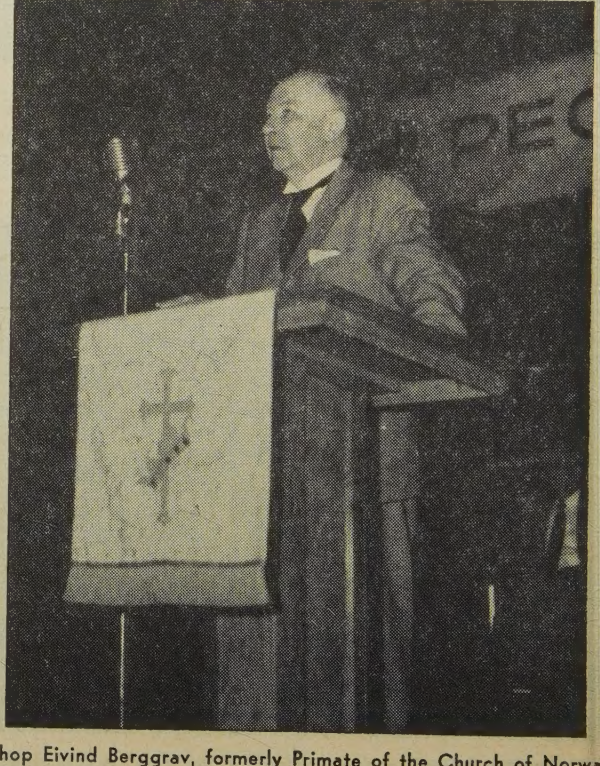
Mr. and Mrs. George Jackett of Genoa, Colorado, are welcomed Pastor Fred Damgaard as they arrive in their own plane to att the convention.

## PRESIDENT-ELECT INSTALLED



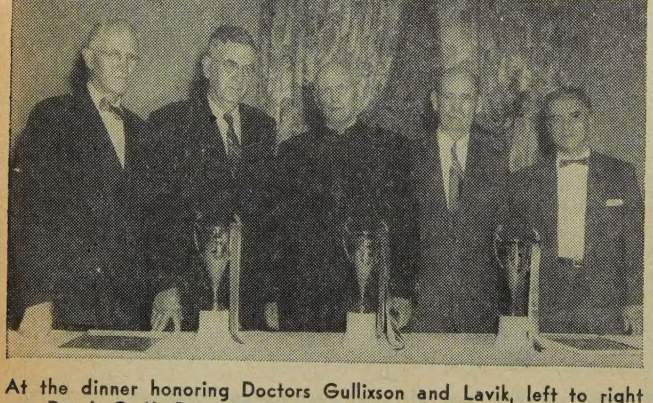
Dr. J. A. Aasgaard installs Dr. Fredrik A. Schiotz as the new president of The Evangelical Lutheran Church. At the left are Dr. S. C. Eastvold, Bishop Eivind Berggrav, and the Rev. O. H. Hove.

## DISTINGUISHED VISITOR



Bishop Eivind Berggrav, formerly Primate of the Church of Norwa addreses the convention. The Bishop also preached in the Muskeg Church.

## HONOR RETIRING SEMINARY PRESIDENTS



At the dinner honoring Doctors Gullixson and Lavik, left to right are Dr. J. C. K. Preus, Dr. T. F. Gullixson, Dr. J. A. Aasgard, Dr. J. R. Lavik, and Dr. Orville Dahl.

# A Bright Spot in the Norwegian Church

Herman A. Preus
Professor, Luther Theological Seminary

We are accustomed to the American tourist who comes home after a four-day visit in Norway and reports, "The Norwegian State Church is dead." It might be healthy to point out some of the bright spots in the church of Norway. There are many which the tourist never sees. Being privileged to be a part of this great church for the past nine months, I have been given the opportunity to look behind the scenes and see some rather remarkable developments. One of the most exciting of these is the so-called Small-Church Movement. This is an organized effort of the Church to overcome the inevitable problems of the large congregation in the State Church. It is hardly necessary to explain that congregations of 30-40,000 with five or six pastors pose a well-nigh impossible problem of soul care. Even with a full-time deacon and deaconess and parish secretary, which some have, it is recognized by the pastors themselves that it is impossible for them to be shepherds who know their sheep and are known of them. Pastor Jon Johnson of Ullern Church, with its 30,000 members and five pastors, pleading for small churches, said at the recent Small-Church Convention in Oslo, "It is impossible to be a pastor to all these people, especially to the straying sheep in the congregation. The situation in these large congregations is indefensible, and means a steady and slow strangling of the Christian congregation. You cannot build a Christian congregation this way."

This was the tone of the three-day Small-Church Convention, where representatives from all Scandinavian countries were present. Bishop Smemo of Oslo led the meetings, and among the speakers were Bishop Bo Gjertz from Goteborg and Bishop Christian Baun from Viborg. The slogan of this organization is, "Byen vokser—kirken følger," "The city grows—the Church follows." Here pastors and laymen have seen that the large congregations cannot reach the masses of people who are building in the new sections of the cities. The State does not appropriate enough money to carry out this missionary venture. So the church people themselves must band together and build small churches in the new areas. But this must be done by voluntary contributions. The State only pays the pastor, the people have to support the small church by their own gifts. Here is the same problem in stewardship which we have in the American free churches. And it is not easy to educate people to build and support a church, when they have for generations let the State pay for running the church.

Here is a group of people who see this problem and are facing it. They are facing it in faith and with great missionary fervor. They have already succeeded in dotting the Scandinavian countries with these small churches. Denmark is in the lead in the Copenhagen area. Bishop Baun of Viborg pointed out the crying need for churches small enough so that the pastor can exercise soul care over all his people. The congregations in Denmark do not go over ten thousand members. But even this, he claims, is too large. Sogneprest Honore of Vejby said that there should be a maximum of 2,400 members to a congregation. Then the pastor could be a shepherd. And this congregation of worshippers, he believes, would soon be as large and effective as a congregation of 10,000.

To make such a living congregation the pastor must be a "pastor," who has a real concern for his flock and who will train his people to "go out and bring them in." He must have the heart of a missionary who is concerned to bring all the baptized members into an ever deepening fellowship with Christ. And he must have time to be a pastor. At present the Norwegian pastors are so bogged down with office routine that several of them have said that they have no time for the shepherding of the flock. And the State will not give the Church money enough to give the pastors secretarial help which will release them for spiritual work. As Jon Johnson said, either the State must change the laws so as to divide the parishes, or she must say plainly, "So much money we shall give you, the rest you must raise yourselves." Then the congregation could begin its stewardship program with full knowledge of its responsibility.

Responsibility! Missionary concern! This seems to be the great weakness in the congregational life. In congregations of 30,000, two to five hundred people may attend services—mostly older people. One answer is surely what the small church people see: the pastor cannot take care of his people and build up a living, worshipping congregation, because of the size of the parish and the burden of routine work. The solution of the Small-Church Movement is smaller congregations, more pastors, and an activizing of the laity in the churches.

Bishop Bo Gjertz pleaded for pastors with concern for people and particularly for the flock, together with a courageous preaching of the full Gospel both in the pulpit and in private. Bishop Baun, speaking passion-

ately of the activizing of the laity, said, "It is time for a showdown with pietism." This means a discovery of the lasting spiritual values of the movement and a cutting away of the aberrations and the dried up or green fruits of the movement, he said. There is a needed deepening study of the Scriptures, a warmer and clearer preaching of the Gospel, and the building up of a sense of the Communion of Saints in the Church, a sense of Christian fellowship in the Body of Christ.

Bishop Baun put his critical finger on the "organizations," some inside, some outside the Church, and some on the periphery. The Christian service has been identified with the organizations, he said, so that the organization becomes the center of Christian activity. "The cause" rather than Christ becomes the driving power for this service. This is where the organizations show that they are an "inheritance from a dying age." They are basically rationalistic. The fellowship which they exalt is based on something in us, and Christ is moved from the center of their thinking.

This was strong medicine for a Church that is often called by her own pastors "top-heavy with organizations." But the whole meeting revealed a Church and a ministry which was willing to undergo a burning self-examination. And the evangelical fervor of the group is summarized in *Smaakyrkan,* the organ of Goteborg's Small-Church Society: "Let us pray that the Lord will kindle the fire of His love in our hearts, so that we may carry on this cause with some of His concern for the saving of souls."

It was on this foundation that the discussion wound up with a discussion of Christian stewardship, with Lektor Eilert Daehlin and the undersigned speaking from the situation in Norway and in America. Some of the pastors believe it is time to begin a systematic education in stewardship in the churches of Norway, for in this day of secularization of all life, including too much church life, the Church may some day find itself compelled to cut loose from the State. If the people are not trained to some idea of stewardship before that day, disestablishment will appear as a catastrophe requiring a generation or two of adjustment. In America we take it for granted that it is the Church's business to support and build itself. Over here people have too long been used to asking the State to carry the financial burdens of the Church. This in no way implies that there is a clamoring for disestablishment. On the contrary, one meets very few pastors or laymen who are willing to give up the State Church. Maybe the State Church is the best thing for Norway. The Norwegians themselves should be allowed to answer this question.

# Lesson of the Years

Robert R. Gruetzma

*Train up a child in the way he should go, and u he is old he will not depart from it.*

My father and mother came to the United State 1861 with only God's Word, a Lutheran hymn b and the Catechism. Like other immigrants, their ligion was all they had. The faith of our fathers always a touch of home in a strange land.

The Lutheran Church with its democratic spirit philosophy helped to make them better American better family; better farmers. The Church has alw been the mainstay of our family life. Sons and dau ters were taught the value of a religious way of We discovered through experience as the years went that there is no substitute for the security faith bring. We have found the greatest security in the lir less love of God who so loved the world that He g His only begotten Son.

My faith has always been, "He that spared not own Son, but delivered Him up for us all, how sho He not with Him also freely give us all things? If C be for us, who can be against us?" I have lived by th words and have found that they cast out all wo anxiety, and fear. God was always there to grant w we needed. Sometimes I did not receive just wha asked for in prayer. I have discovered, however, t many times we seek lesser goods and find that G always gives the best.

God has always been a partner in my life. I h never walked alone. I have always felt His presen This partnership with God has enabled me to face fearlessly. "I will fear no evil, for thou art with m But, most of all, our faith has brought our family clo together. We worship God at home during the we just as we worship Him in church on Sunday. I ha come to realize that the home under God is the mold and maker of men.

I did not keep religion out of my business. Religi and business have always mixed successfully in my li In business I have found a strong faith. One must ha patience and understanding to keep a clear head w his fellow workers. So it is that some of my busin advice has come from the pulpit on Sunday. Final my religion has taught me the great lesson, "Live day at a time. Shut the future out. Bury yesterda Live for today." God give us the strength to live on a day at a time. "Be not therefore anxious for t morrow. Sufficient unto the day is the evil thereof."

# Much From Little

Conrad E. Lund

(Continued from last week)

st then a voice spoke, giving direction to his in-cision.

'Lad, the Master wants your lunch. May I take you him?"

Joseph looked up and recognized the speaker to be ndrew, one of the disciples. As the implication of ndrew's request hit home, Joseph's heart began thun-rously to acclaim the prospect of seeing Jesus face face. And yet. . . . But Andrew's friendly eyes and arm smile dissipated all hesitancy. Without speaking word Joseph was on his feet with one agile movement d, lunch in hand, followed Andrew to Jesus' side.

"May I use your lunch, Joseph?"

The words were so richly, melodiously spoken, the quest so gracious, yet commanding, that Joseph found difficult to frame a reply. As he found the eyes of sus probing the secrets of his heart, he was caused to member the word of Jeremias that his mother used so ten to repeat, and often to meditate over while think-g out loud, "I will put my law in their inward parts, nd in their heart will I write it; and I will be their od, and they shall be my people." Mother had linked at verse up with the expected Messiah. And after hear-g Jesus she had spoken often of how her heart had een strangely warmed and enriched in hearing Him peak. This, she felt, was a personal evidence, an inward ssurance, that here was the Messiah, fulfilling in un-istakable ways the Messianic promises of God. As ne eyes of Jesus seemed to ferret out every sin of nought, word, and deed from even the little used hambers of Joseph's being, he knew that there was nore to this meeting than the request for his lunch. esus was asking first for his heart. And that heart, o long in search of just this Master, yielded ready bedience.

Joseph put his very being into every word as he re-lied at last, "Master, all that I am and have is yours."

With a smile of understanding and of acceptance, esus took the proffered lunch. Quickly, and yet calmly, He instructed the disciples to bring order to the milling rowd by requesting them to sit down in orderly rows. When that was accomplished, He said a blessing over he lunch that now looked so very, very small and egan to distribute it to the disciples, who in turn assed it down the seemingly unending lines of people. oseph watched the supple fingers of Jesus as they roke his loaves into smaller pieces for distribution. As disciple after disciple came up with his basket for a portion of the bread, Joseph's eyes began to strain and his breath was held involuntarily for a long, long moment that left him giddy, light-headed. The realization of what he was seeing made his mind stagger. It was true, true beyond any doubt. Even as he watched the little heap of broken bread in his basket never diminished, yea, even seemed to increase as the hands of Jesus gave liberally from it into the larger baskets of the disciples. And the same was true of the fish, when Jesus blessed them, and began to distribute pieces of fish in the same way.

So intent was Joseph upon watching the miracle wrought that only Andrew's nudge made him see that his turn to eat had come.

"Here, Joseph," Andrew said quietly, "you surely deserve your share. Without your lunch many of us would have had none."

As Joseph looked at the ample supply of broken bread and fish held before him, his hunger returned, large and eager. With a grateful smile of thanks he dipped in his cupped hands for a generous helping. Un-n-n-nnh! How good that bread was, and the fish, how succulent and satisfying.

Joseph was soon full. And looking about, he saw that everyone else must have been satisfied too. Many near at hand patted their stomachs approvingly, and not a few nodded significantly toward Jesus as they did so. Joseph's keen ears picked up the word "prophet" again and again out of the babble of voices.

Then Jesus spoke once more. Just as before, the very calm of His manner became full of significant overtones as He instructed the disciples to gather up all the fragments left over. Nothing, He said, should be lost.

The disciples carried out His wish with alacrity, soon returning, each with a basket heaped full with pieces of bread and of fish. Joseph let out a gasp of astonishment that was echoed from hundreds of throats. With the force of an ocean wave spilling out its volume upon the shore, the news passed back through the crowd of this climactic end to a climactic experience. The ranks tightened and swayed toward Jesus, as every voice seemed to take up the cry, "This is the prophet of God! This is the prophet of God!" And now and again against the tumult of sound could be heard another word: "King!"

Joseph echoed the adulation of their voices, but he looked fearfully at the impassioned faces pushing for-

ward with relentless force. One's very identity as a person seemed threatened by such a mob.

Joseph tore his eyes from that menace before him to seek out the form of Jesus. There he would feel secure. But Jesus was nowhere to be seen! The disciples seemed as bewildered about that as did Joseph. Even as he ran toward them, Andrew was saying, "But He was right here, right beside me when I turned to see what was going on with the people."

The alert, small-bodied disciple they called Philip said, "Well, at any rate, He chose to get away from this mob, and it's no use trying to seek Him out. We ought to know that by now."

"You're right, Philip!" said the brawny, lantern-jawed Peter. "When the Master chooses to meet us again, we'll see Him; not before. This isn't the first time He has given a mob the slip."

There was the hint of a twinkle in Peter's deep-set grey eyes as he rubbed his chin thoughtfully and peered out from under shaggy, over-hanging brows, first at the disciples, then at the crowd already beginning to disperse.

"And they wanted to make Him King!" The voice spoke explosively, tinged with petulant aggravation.

Joseph turned to see that the speaker was the one called Judas Iscariot. He looked as sullen and peevish as he sounded. He kept looking all about as though hoping somehow even yet to espy the form of his elusive Master.

"Aw, Judas, don't get into one of those sulking moods again," spoke up Peter. "One would think the Master should always consult you first to see the way you carry on sometimes. Our Master is not the kind who needs the help of an undisciplined mob to set Him up as King. He'll get there in His own good time, and by a better way. And I mean to be with Him when He does! . . . Come on, it's getting dark. Let's take my boat and head for Capernaum."

Joseph watched them go, longing somehow to go along, to stay with those who stayed so close to Jesus. Not until the boat pulled off a good distance from land did he awaken from the spell of deep thought and turn his feet toward home. In the twilight his quick step overtook many as he hastened with increasing speed, his mind and heart full of all the wonderful, living words and faith-strengthening experiences he had to share with Mother Miriam.

Even Joseph was not prepared for the reaction his account received. Sleep was forgotten in their punctilious household as he relived the day for his mother to share. In the flickering glow of the oil lamp his mother's enraptured look caused Joseph to find new meaning in the very words that had already meant so much. And when he was done at last, and there was no mor tell that words could convey, Miriam embraced then turned her face upward in prayer as she saic

"Our gracious God, we thank Thee that Thou caused us to know the Messiah, our Saviour. Streng us, O God, to live henceforth for Thee."

In the days and weeks that followed, the sin prayer of that momentous night found full respc Miriam and Joseph became known as the best c forters, the best advisors, the best friends of their l village. They shared every word of the Master's had blessed their hearts, and found in the sharing the very preciousness, the strength and life in th increased. It was, Joseph often said, with the words the Master as with the lunch: the more that was sha the more was left! And in their service of love, tl counsel in matters not covered by the scope of the thi they'd heard from Jesus' lips became imbued with understanding and a wisdom that caused many lives pick up with fresh courage and hope, strengthened w new convictions about the accessibility and the cc passion of God.

When sickness struck the town, Miriam and Jose were on their feet night and day. Almost every ho came to know by personal experience the comfort their presence and the ministry of their willing han

The epidemic had almost run its course. Laughter w again prevalent in the streets, as children long confir burst forth once more in the freedom of group pl But then it was that it happened. Joseph found hims unable to rise one morning. His bones ached w weariness; his limbs seemed too heavy to move.

Miriam found him flushed with fever and weak w a disease that sapped away his strength. At once s began with him the very ministrations that had prov so successful with others. On his fevered limbs she la hot compresses, and all the while she watched wi anxiety the tell-tale signs of heightening fever. As s went about her ministrations, her lips moved in sile prayer as she sought comfort from the very One throug whom she had comforted others

But the vigil wasn't long. By evening Joseph ha breathed his last. Miriam's cries of grief summone neighbors to her side. But before the depth of gri that was hers, they felt abjectly helpless. They who ha known so much of comfort from her lips and life kne not how to return it now in her time of terrible grie So they joined her in weeping. There was such cau for anguish here. First her husband, while they we both young and had all life ahead. Now Joseph, h only child, the center of her life. Could any sorrow b more deep, or know greater cause?

At last preparations for burial were complete and th weeping procession—now numbering almost every in

(Continued on page 65

# EDITORIALS

## wenty-first General Convention

Reported by the Editor

ıere are no doubt at least a hundred matters of ;nificance from the General Convention of The Evan- lical Lutheran Church which might properly find a ıce in this report. It is manifestly impossible to go to such detail, and I shall not attempt it. When the *ınual Report, 1954,* comes off the press later in the mmer, all the facts will be available; I hope that any of the members of the Church will purchase this lume.

Before I conclude this series of editorial reports the convention, I must turn to two matters. It hap- ns that the Division of Higher Education of the De- rtment of Education received a great deal of attention ıring the convention and some of the actions taken e of such far-reaching importance that they must be cluded here. This week's editorial space shall be de- ted to that. As an outgrowth of the decisions of the nvention regarding merger, it is necessary to discuss e present status and probable future course of the erger negotiations; we shall turn to that subject next eek. And that, from the editorial point of view, will nclude our discussion of the Twenty-First General onvention of The Evangelical Lutheran Church. It ay, of course, be that we will receive contributions om readers; they will be happily published.

## esident of Luther College

ıe list of "Convention Elections" which appeared last eek suffers from an inadvertent omission, the result an oversight in the editor's office: Nothing is stated out the election of a president of Luther College. UTHERAN HERALD apologizes to Luther College and its le president. The Rev. J. W. Ylvisaker, D.D., was ected to his second six-year term. May the Lord con- ıue to give him wisdom and courage!

## erhaps a New College?

ction by the convention finds The Evangelical Lu- eran Church a partner in an inter-synodical venture establish a liberal arts college in California. No one ho has followed our Home Mission progress in that ıte can question the need for such an institution. For me time the executives of various Lutheran Boards of igher Education have been studying the situation. The results were published in ample time before the convention so that interested persons could become acquainted with them.

It was, quite logically, the California District which brought this matter before the convention. This it did in a carefully worded resolution to the effect that "The Evangelical Lutheran Church in convention assembled approve in principle the establishment of the proposed senior liberal arts college in California." It also provided for the proper machinery whereby we can participate in bringing about the establishment of such a college.

This action of the convention was, we feel, wise. It is not as though the ELC were to launch out upon a project to erect such a college alone; to that we would have been opposed. It is a project in which as many Lutheran groups as possible will join hands to accomplish something which none of them singly could do with complete assurance. Our sister bodies in the merger negotiations will no doubt take similar action so that merger considerations are not involved. The need for such a college is imperative; our Home Mission stake in California is very great and continues to grow. How soon such a college will become a reality, we do not know; we hope that it will be without too much delay.

## Perhaps Another High School?

Most of the members were probably caught as much by surprise as was this commentator by the proposal to give recognition to another secondary school—Dakota Lutheran High School, Minot, N. Dak. This institution was established on a strictly non-synodical basis some years ago. It has not previously had the sanction or support of our Church.

The action now taken provides that "The Evangelical Lutheran Church recognize Dakota Lutheran High School as an educational institution of the Church." It is further provided that it "shall receive guidance and financial aid" as the Board of Education shall decide. This is on a temporary basis. "Final review and action" will be by the 1956 convention.

For the time being, then, the ELC has a new school to support by its interest, prayers, and money. It is situated in an area which is very strong in ELC congregations, an area which can without doubt give it the support it needs. Before the final decision is made, we

trust that our sister bodies which will probably be merging shortly after our final action in 1956 is taken, will be consulted. After 1957 or 1958, this will be an institution of the merged Church.

## For Luther Seminary's Future

The Church decided to make a study of the needs of Luther Theological Seminary, St. Paul, and designated the three boards which control that institution (the Board of Education, the Board of Trustees, and the Church Council) to engage in such a study. These boards were, further, empowered to tell the Church what they discover, and, if necessary, to go to the congregations and ask for financial support.

Two reasons are given for this somewhat unusual action—both of them perfectly valid. One is that the tremendous increase in student enrollment has made it difficult for the governing boards to keep up with the material needs of the seminary. (One thinks, for example of the desperate need for living accommodations for married students.) Secondly, the desire is expressed that this seminary shall be in the best possible condition as we enter the merger.

## In Conclusion

Attempting to report a general convention of the Church is the editor's most frustrating biennial experience. There is so much to write about, and so little space available! Many readers may not agree that we always choose the most significant matters; that, unfortunately, is something the editor has to decide, and his judgment may be fallible indeed. In any case, we hope that we have been able to give some sort of a picture of what was from any point of view a great convention.

It was great in size. The final report on registration shows that there were 1,180 clerical delegates and 1,094 lay; a total voting strength of 2,274. The addition of 234 advisory members brought the total size of the convention to 2,508. It was the largest convention in the history of our Church.

It was great in purpose. No convention of our Church has had so many crucial issues before it. The members came to the convention realizing that and were quite evidently determined to do the will of God as they saw it. One person said, "If this was the most worried-over convention in our history, it was also the most prayed-over." We believe that he was right.

It was great in accomplishment. When adjournment came, a new president of the Church had been elected; and a new president of Luther Seminary. The Church had spoken its will regarding the proposed merger in a voice so loud and clear that no one could mistake its meaning. A record-breaking budget for the furthera of the Kingdom had been adopted. Lines of future deavor in every field of our activity had been plo Two and one half thousand men had prayed toget discussed together, laughed together, perhaps argue bit. And, we are quite sure, all went home more de committed to the service of their Lord than before.

Yes, it was a great convention.

## THE UELC AND MERGER

A third of the four bodies negotiating merger has a taken its stand—the United Evangelical Luthe Church which held its convention at Audubon, Io immediately following ours. We are informed that convention debated merger for one hour and fift minutes and then passed all the resolutions by a ne unanimous vote. The debate, our informant states, not on the merits of the question, but had to do w the relation of another body to the merger.

So only the verdict of the American Lutheran Chu remains to be rendered. The ALC convention will be held until the fall. Thus far two bodies have adop the merger resolutions all but unanimously. The theran Free Church, while not adopting the resoluti has taken all the steps necessary to continue fully the negotiations. We have every faith that the Ameri Lutheran Church will also take positive steps in matter so that the merger negotiations can enter u their next phase in November.

## SUMMER ISSUES

Lutheran Herald goes down to its usual "summ size" with this issue—16 pages instead of the normal With the exception of the issue of August 17, this w be the size of the paper until September 7.

Readers of some years standing will already kn the two reasons for the change, but for the benefit new arrivals to our readership family, it is best to st them again. In the first place, these smaller issues an economy measure. The deficit on our church pa remains constantly higher than makes for the comf of its editor, and we make use of these smaller iss to keep the deficit as low as possible. That is the f and chief reason.

The second is that the shops at Augsburg Publish House close for a two-week "plant vacation" in Ju (The offices remain open.) It is impossible to prep a sufficient number of 24-page issues in advance to m the accelerated schedule necessitated by the plant va tion.

Again we thank our readers for their kindly und standing of a situation which is inevitable but not enti ly happy.

## stern District

ntinued from page 646)

The election of the Rev. Frederick I. Schmidt as sident of the Eastern District of The Evangelical theran Church will be good news to thousands across f the country, but—perhaps somewhat selfishly—it nes as not quite unmixed joy to Madisonians.

This means that Dr. Schmidt will have to leave hel Lutheran Church and Madison. And that's a tinct loss to this whole community.

In his eight years here, Dr. Schmidt has won the ection of a tremendous congregation and the respect d admiration of the entire city and area.

Madison is blest, to be sure, with top-quality figures almost every field of human endeavor. Of that we proud. But sometimes we wish the rest of the ntry would kind of forget it."

## uch From Little

ntinued from page 652)

bitant of Nain—moved along the main street toward city gate and the place of burial. So occupied was eryone with the depth of their grief—for all in some easure shared Miriam's loss—that they scarcely noted little band of travelers who stepped aside to let them ss.

A melodious, strangely authoritative voice cut through tumult to Miriam's heavy heart.

"Weep not!"

Miriam heard as though in a dream. Somehow there s a life and new vigour, new purpose proffered by is command. Lifting her downcast eyes, swollen and d from her grief, she saw that confronting her was the ne for whom her heart had yearned in the dark hours ce death had struck—the Master! Oh, that He should ve come! With Him here, all surely would be well ain.

With His eyes still upon her, Jesus stepped into the ad and stopped those who carried the bier. Then, oking down at Joseph's pallid body, He said in that me strangely authoritative voice,

"Young man, I say unto you, arise!"

Before Miriam's eyes, shimmering now with the glory joyful tears, Joseph sat up upon the bier, looked out him as though in some confusion at first, but en with growing comprehension. Swinging his legs er the side of the bier with the agility and grace that d always characterized his movements, he dropped his knees before Jesus.

"My Master! You have come! I've given you so little d you have given me so much. Mother! Mother! See! ere is the Master. Oh, Mother, you have been so right saying that one can never out-give God!"

# The Whole Man

Harold B. Kildahl

### THE FOURTH SUNDAY AFTER TRINITY

July 11, 1954

Text: Matthew 5:38-42

The whole man and his whole life are indicated in these few words of Scripture. Did you notice that as you read the text?

In the first place the Lord indicates that the "dog eat dog" philosophy of ancient days is not acceptable in the Christian way of life. Evil is not to be resisted by evil. Now that is easy to say and is easily agreed to, but the personal application of it is something else. Temper flares readily, revenge smoulders deep, and the childish thought of "getting even" surrenders unwillingly. You know about such things because you are a human being, and an honest person will admit that it is easier to carry a "grudge" than to return evil with good. The solution to the problem of revenge and temper lies deeper than simple resolve. The problem is one of regeneration. It is a problem of getting man off his own hands and into the hands of the Lord. This involves the whole man, as Christ clearly indicates here.

You see it—injury to person is not to be repaid with injury. Quite the contrary is true. The "other cheek" is involved. Love and a soft answer are indicative of "what the heart is filled with." The personal injuries inflicted by one's fellows do not justify a revengeful spirit.

You see it—litigations brought against the Christian are not to be fought by legal devices and machinations. Quite the contrary is true. The "cloak" is involved. In other words, attachments to things are insignificant when compared to the spiritual attachment of the soul and life to Christ.

You see it—the advantages others take of your services are not to be repaid by a niggardly spirit or a selfish relationship. The "second mile" is involved. The law of love is here brought into sharp focus. You remember it, certainly: love to God and love to man. The simple truth is this: If you love your fellow men, really love them as yourself, the actions of others will not be construed as "taking advantage" of you.

You see it—the requests for aid that are made to you are not to be denied. Quite the contrary is true. The "turn not thou away" is involved. Generosity coupled with thanksgiving to God for His providential care are "earmarks" of Christian men and women.

The requirements are difficult, because we are human beings. But remember, friend, God, through Christ, calls men and women to be more than human beings. He calls them to be the sons of God, and this involves the whole man. Amen.

# Meditations for the Family Altar

J. R. Hes

## TOWARD THE FIFTH SUNDAY AFTER TRINITY

The Epistle: Romans 3:1-20

The Gospel: John 1:3

### Monday, July 12
### IF IT IS OF GOD

**Read Acts 5:34-42**

*"For if this plan or undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them."*

So spoke Gamaliel, a Pharisee and member of the Council, when the "troublesome" Apostles were being discussed. The Apostles were preaching the Word, they were baptizing, they were healing. Many people were responding because the Spirit of God was at work. This alarmed the authorities, the leaders of the people. They were enraged and wanted to kill the Apostles. But Gamaliel spoke with true wisdom and understanding. "If . . . all this is of God," he said, "you will not be able to overthrow them."

"If it is of God!" These are good words to remember. Anything that belongs to God's plan and God's will has promise of success. And it is God's success. No enemy can prevail against what God ordains.

Let each of us give ourselves entirely to God and trust Him alone for victory. For the victory is with Him.

*Make us Thine and keep us Thine, O God, that we may be saved. Amen.*

✣ ✣ ✣

### Tuesday, July 13
### TERMS

**Read Luke 9:18-26**

*And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me."*

Jesus made it plain to those who would be His disciples that it was not an easy road. He was suspicious, and rightly so, of those who were eager to follow Him without first "counting the cost." He did not wish to have excited "joiners" who would soon drop out of the ranks. He wished, rather, that those who wanted to go in the steps of the Master should know first what it would mean: self-denial, a cross, and faithfulness to the very end.

These are the terms to this day. But how sad it is that in the eyes of some "it is easy to be a Christian." If any of us finds this to be true in our own lives, then we must pray God to bring us back to the terms of true Christianity. For if our Christian life is easy, it is not sincere. If it is not sincere, it is not saving. If it is not saving, it is empty and useless. Pray God that all of us shall fulfill the terms of true discipleship.

✣ ✣ ✣

### Wednesday, July 14
### GOD'S MERCY

**Read Lamentations 3:22-32**

*The steadfast love of the Lord ceases, his mercies never come to an they are new every morning; great i faithfulness.*

Jeremiah is struck with wonder a great mercy of God. He sees how pours it upon him and the people a whom he is living. It is steadfast, less, and new every morning.

Let us never think lightly of G mercy. We are wholly dependent up for all things. By His mercy we are s By His mercy we have been brough an understanding of the truth: By mercy we enjoy life and health and good gifts of life. By His mercy w spared from many hardships and agreeable experiences. But when we visited by sadness and trouble, by mercy we are given grace and stre to bear it, meet it, and employ it to glory.

Though we are full of sin and de nothing but punishment, God is gra and full of mercy. All praise to H Great is His faithfulness.

✣ ✣ ✣

### Thursday, July 15
### CALLING OF SAUL

**Read Acts 9:1-19**

*And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting."*

This is what happened to Saul when he set out for Damascus to find those who belonged to the Way. His intention was to do them harm because they were Christians. Little did he know that the Lord had other plans. He did not know that he would meet the Lord on the way, that he would be converted, that he would be changed from an enemy of Christ to an advocate of Christ. He did not know that the very people he hoped to bring bound to Jerusalem would be among the first to minister to him and have fellowship with him in the faith.

God calls to leadership those He needs in the Kingdom work. He converts them, guides them, and fills them with His Spirit. He uses them mightily to accomplish His plans. Through Saul, who became Paul, God advanced the Church. But God wishes to use every Christian in His work, even you and me.

### Friday, July 16
### BEDROCK

**Read Matthew 7:24-29**

*"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock."*

The area upon which the city of Chicago stands today was at one time a huge marsh. Before any building could be done, much of the land had to be drained; and where large buildings were erected, it was necessary to lay the footings deep in the earth, upon bedrock. The builders knew that no building could stand long on a poor foundation.

Pray God for wisdom that we, each of us, are building, not on sand but on rock. For it is no material building we are setting up; it is a life, made up of time and eternity, of hopes, plans, aims.

Jesus said that any one who did his building on the foundation of His Word would be wise, for it would be upon the rock, the bedrock of the Word of God.

All about us are people who are searching for that which is sure. Let us be quick to point to the Word. For if men believe in it and obey it, they have a foundation that stands sure and eternal.

### Saturday, July 17
### SALVATION

**Read Genesis 19:15-26**

*When morning dawned, the an urged Lot, saying, "Arise, take your and your two daughters who are here, you be consumed in the punishmen the city."*

The cities of Sodom and Gomo were destroyed by God because of great sinfulness. Only Lot and his fam for whom Abraham had prayed and were righteous, were spared. They been warned of the wrath to come escaped from the city. Lot's wife, a the escape, was disobedient to God's c mand and was punished.

God is perfectly just and hates sin. punishes for sin. True believers never this truth be forgotten, or seek to "l it down" so that God appears to b kind-hearted God who is willing to o look sin.

But believers also know that God also provided salvation from the rav of sin through the righteousness and s fering of Christ. He warns us of wrath to come, but He also shows us means of salvation.

# ere and There on the Christian Front

Edited by Raymond M. Olson

## JTHERN PRESBYTERIANS ROVE UNION PLAN

Union Plan which would bring ther three major Presbyterian bod- n the U.S. has been approved by hree General Assemblies. The Gen- Assembly of the Presbyterian rch in the U.S. (Southern) was last to take action.

ccomplishment of union, however, t await approval by two thirds of presbyteries of the Northern and ed Churches and three fourths of e in the Southern Church. The e fourths requirement is regarded major obstacle, even by those who pro-union. Only 62 per cent of e voting in the Southern Presby- n group approved the plan. Op- nts sought to show that the North- Church was theologically unsound, essed fear that the smaller South- body would be "swallowed up," charged that the Northern group too liberal in its doctrine and so- outlook.

he present merger plan is the result 5 years of study and planning by 2,500,000 member U.S.A. body and Southern body, which has 750,000 nbers. The United Church, whose nbership is about 300,000, joined negotiations three years ago.

## PE SEES DANGER "LAY THEOLOGY"

pe Pius XII addressed cardinals and ops of the Roman Catholic Church he close of the ceremonies which nized Pius X, during which he ned against the dangers of "lay logy." The warnings were given ial significance by the importance ch the Vatican gave to them. Re- ding his hearers that the teaching eligion and morals "pertains solely the office and authority of the rch," he called attention to the theologians who have emerged. ere are professors of theology," he , "occupying established chairs, rses are given by them, their lec- s are published, they hold semi- s. These professors distinguish their hing authority from, and in a certain way set it up against, the public teaching authority of the Church."

So far as "lay theologians" are concerned, Pope Pius said, "there never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance, and watchfulness of the sacred teaching authority. In fact, the very denial of submission offers convincing proof that laymen who thus speak and act are not guided by the Spirit of God and of Christ."

## UNIONS HAVE SPECIAL AGREEMENTS WITH ADVENTISTS

More than 1,500 labor union locals now permit Seventh-day Adventists to work in shops covered by union contracts without being members of these unions. This was reported by the executive secretary of that Church's Council on Industrial Relations at the General Conference in San Francisco. He said that among these unions were all of the locals of the three big international labor bodies—the United Automotive Workers, C.I.O.; the American Federation of Hosiery Workers, A.F.L.; and the Upholsterers International Union, A.F.L.

Informal agreements along the same lines also have been worked out with the big A.F.L. miners, teamsters, and musicians unions.

In exchange for the exemption from union membership, the Adventist workers pay the equivalent of dues and fees to a welfare organization of the union's choice, usually the union's own welfare fund. "If a strike occurs, the Adventist workers stay home," the executive, the Rev. Carlyle B. Haynes, said.

## WORTHY OF NOTE . . .

The annual meeting of the Southern Baptist Convention heard Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, make a plea for the doubling of the number of foreign missionaries commissioned annually in order to reach the "minimum goal" of 1,750 working overseas by the end of 1962. The Convention now has 912 missionaries in 33 countries, with 327 ordained and 494 unordained nationals.

## BROOKLYN SUNDAY SCHOOL PARADE

RNS Photo

**About 120,000 Protestant children and their teachers representing 450 Sunday schools, marched in the 125th annual parade in Brooklyn, N. Y. marking the founding of the Brooklyn Sunday School Union in 1816. The event also honored the tercentenary of Brooklyn Protestantism. Shown here is one of the hundreds of decorated floats which accompanied the marchers. "Christ Our Savior Through the Years" was the parade theme.**

# Within the E.L.C.

## PERSONS

**The Rev. Wm. H. Gentz,** Oswego, Oregon, is doing graduate work during the summer at Pacific Lutheran Seminary, Berkeley, Calif.

**The Rev. C. M. Grindland,** Maskell, Nebr., will be installed July 25th in his new parish, St. John's Church, Webster, S. Dak.

**The Rev. Ivan H. Vallem,** until lately navy chaplain, will in July begin a pastorate at West Union, Iowa, where he will succeed **the Rev. E. O. Ulring,** now resident chaplain at Bethesda Sunset Home, Beresford, S. Dak., who terminated his pastorate at West Union June 13.

**Oldest ELC pastors** are the **Rev. G. Smedal,** Roland, Iowa, who will be 93 years Sept. 10, and **the Rev. H. M. Solem,** Parkland, Wash., who was 92 June 21.

**The Rev. E. V. Stime,** dean of Lutheran Bible Institute in Seattle, Wash., has begun a year's leave of absence for continued study. During this summer he will attend Biblical Seminary in New York.

**The Rev. David Lovaas,** formerly of New Era, Mich., was installed May 16 as assistant pastor of Moreland Church, Chicago.

**The Rev. A. Gordon Nasby** was recently given a new automobile by his parish, Edison Park Church, Chicago.

**The Rev. B. C. Opsal,** president of the Lutheran Bible Institute, was on June 15 elected by the Church Council a member of the Chaplaincy Commission, to fill the unexpired term of Dr. Martin Anderson.

## DISTRICTS

### Eastern

**Brooklyn, N. Y.** The Norwegian section of Trinity Church conducted outdoor services at Sailors Snug Harbor, Staten Island, Sunday, June 20. One of the speakers was Dr. Eivind Berggrav, former Bishop of Oslo. On Pentecost Sunday fifty new members were received by Trinity Church. Pastors of this church are W. J. Asper, Ivar Aas, and Johan A. Bergh.

**Staten Island, N. Y.** On June 26 Our Saviour's Church held a farewell party for its pastor, the Rev. R. O. Sigmond, who is now terminating his 26-year pastorate there. Among those taking part in the reception was the Rev. Kent S. Knutson, who presently will succeed Pastor Sigmond in Our Saviour's Church.

**Stony Brook, N. Y.** On July 2 began the 24th annual Stony Brook Lutheran Bible Conference at this Long Island resort; it will terminate July 10. Bible teacher at the conference is the Rev. Paul A. Qualben, M.D.

### Southern Minnesota

**Sunburg, Minn.** The congregations served by the Rev. Oliver Thompson held a joint service June 6 in East Norway Lake Church and commemorated the 20th anniversary of the ordination of its pastor.

### Northern Minnesota

**Underwood, Minn.** Tingvold Church, parish of the Rev. Harvey A. Grote, celebrated its fiftieth anniversary June 16-20. Among the speakers were Dr. A. E. Hanson, president of the Northern Minnesota District; two former pastors of the parish: O. G. Aasen and Herman E. Jorgensen, Jr.; the Rev. Clarence Johnson, a son of the congregation; and the Rev. J. B. Jerstad, Pelican Rapids, Minn.

### South Central

**Northwood, Iowa.** Silver Lake Church, parish of the Rev. J. M. Haaland, helped its pastor and his wife to celebrate the 40th anniversary of their wedding June 13. A generous purse and other gifts were presented to Pastor and Mrs. Haaland.

### North Dakota

**Wahpeton, N. Dak.** A groundbreaking service May 23 marked the beginning of the erection of a new church and educational unit by Bethel Church, parish of the Rev. P. A. Gisvold. estimated cost of the new structu $235,000.

### South Dakota

**Webster, S. Dak.** St. John's Ch held its first service in its new ch building May 16, the Rev. A Mannes, interim pastor, preac The new fane will be dedicated 26, at which time the seventieth versary of the congregation wil celebrated.

### Pacific

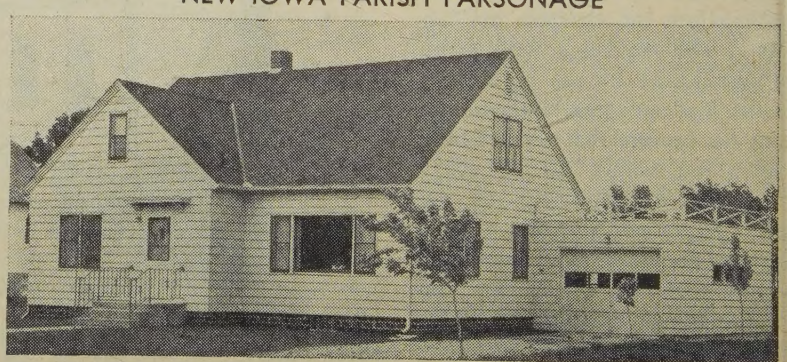
**Portland, Oregon.** Bethlehem Ch held Sunday evening, June 6, a well reception for its interim pa Dr. Elmer M. Johnson (Augus Church) and his wife, presenting t with a cash gift and other pres The new pastor of the church, inst July 4, is the Rev. Reynold F. Wi formerly of Sinai, S. Dak.

## OBITUARIES

### The Rev. A. E. Strom

The Rev. Axel Elias Strom, A Lea, Minn., died June 12, 76 year age. Funeral services were held Jun at First Lutheran Church in Al Lea, Pastors M. S. Knutson and T Rossing speaking. Pastor Strom brother of the late Pastors O. A. E. I. Strom, was born May 23, 1 at Zumbrota, Minn. B. A. from Lu College, 1900, and candidate of th ogy from Luther Seminary, 1903. served the following pastorates: tile, Minn., 1903-20; Battle L Minn., 1920-24; Renville, Minn., 1 48. In the last named year he mo to Albert Lea, Minn. In 1908 he m ried Miss Martha Agatha Gulbra son, who survives him together v two adopted sons.

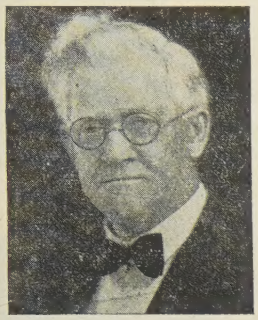
## NEW IOWA PARISH PARSONAGE



**The above picture shows the new seven-room parsonage of the Hanlontown parish northern Iowa. It was dedicated May 9 by Dr. V. T. Jordahl, president of the So Central District. Formerly a unit of a multiple parish Hanlontown Church has since year been a separate parish. During that time it has had 67 accessions to its members The Rev. Norman R. Engebretson is its pastor.**

## The Rev. C. K. Solberg

The Rev. Carl K. Solberg, Minneapolis, Minn., died June 15, 82 years of age. Funeral services were held June 18 at Bethlehem Church, Minneapolis, the Rev. Maynard Iverson officiating.



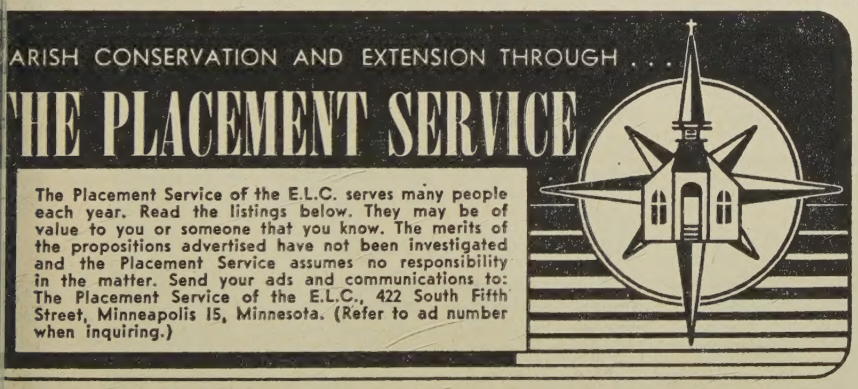
H. O. Shurson spoke on behalf of the Church, and the Rev. Dr. Richard Solberg, a son of the deceased, on behalf of the family. Pastor Solberg was born June 2, 1872, at Rushford, Minn. B. A. from St. Olaf College, 1896, candidate of theology from United Church Seminary, 1900. He served the following pastorates: Vermillion, S. Dak., 1900-1906; Zion in Chicago, 1906-11; Bethlehem in Minneapolis, 1911-18; Madison, S. Dak., 1918-23; St. Paul's in Minneapolis, 1923-37. From 1922-23 he was dean of the Lutheran Inner Mission Training School, Minneapolis, and from 1937 to 1945 worked as evangelist in The Evangelical Lutheran Church. In 1945 he retired from active work on account of blindness. For many years he was a member of the board of Zion Society for Israel and of the Ebenezer Home Society, and also held a number of positions on ELC boards. He was actively interested in temperance work. He was also the author of three books: "Scriptural Evangelism," "In Quiet Moments," and "At the Feet of Jesus," and also of very many hymns and poems, both in English and in Norwegian. His first wife, nee Gunhild Berg, died in 1911. In 1914 he married Sina M. Varland, who survives him together with two sons: Carl, an associate editor of **Time**; and Richard, formerly professor of history at Augustana College, Sioux Falls, S. Dak., is now representative of Lutheran World Service in Germany.

## ANNOUNCEMENTS

**Notice to Korean veterans.** Any veteran of the Korean emergency discharged from service prior to Aug. 20, 1952, must, if he wishes to avail himself of the educational benefits of Public Law 550, actually enroll and be in attendance in college before Aug. 20, 1954. Filing an application for admission will not be sufficient. Enrollment at some college during the second summer session will meet the requirements.

**While vacationing in the Brainerd area** in Minnesota attend services in Trinity Lutheran Church at 11th and Oak Streets, downtown Brainerd. Services at 8:00 and 10:00 a.m.

**For Sale:** 26 copies of Concordia, text edition, good as new; 60 cents each. Write Mrs. Jens Krogstad, R. 1, McIntosh, Minn.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The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

## FOR SALE

### rms

For sale—very productive 180 acre farm in odhue County, Minnesota. Good buildings. ½ miles from good town, school and church. theran community. Same owner 52 years. 368-1A

80 acre farm for sale in Pierce County, isconsin. 40 acres under plow; 15 acres of ple, oak, and elm trees. Excellent lumber ssibilities. 2 miles from Lutheran church, miles from town. 368-2A

200 acre farm for sale in Cass County, Minnesota. 80 acres under cultivation. REA, phone. Good fences, barn and other buildings. Heavy soil. ¾ mile to church. On county road, school bus and cream route. 368-3A

For sale—153 acre dairy farm in east central Minnesota. 35 acres under plow. Soil nearly rock free. 5 room house, new Gothic barn 36x54. Drilled well, electricity, milk and school bus routes. 5 miles to town. 4 Lutheran churches in area. Personal property including high-grade Holstein herd available. 368-4A

### Homes

For sale—modern 1 bedroom home in Richfield, Minnesota; also extra lot. Good house for handy man. $4,800 or make your offer. 368-5B

### Businesses

For sale—4 apartment house at Northfield, Minnesota, with nice, large apartment on first floor to accommodate owner. Three other apartments rent for $40-45 per month. In good condition and best location in town. 368-6C

Hardware store, good clean stock, for sale in small town in central Iowa. Must be sold at once. Stock and fixtures, $7,700. Will sell or rent building. 368-7C

Hardware store with $40,000 stock for sale in McHenry County, North Dakota. 48x80 tile and brick building new 5 years ago. Building can be rented on sales contract or rented outright. Lutheran church and good high school in town. 368-8C

For sale—Excellent general store in small northern North Dakota town. Only store in large trade area. New ELC church being built in town. 368-9C

For sale—bulk oil agency including service station. Located in small town in central North Dakota. Crossed over $10,000 last year. Takes $7,000 to handle, which covers new truck, equipment, service station, and stock. Terms at small rate of interest. 368-10C

## WANTED TO BUY

Large family desires to buy small acreage or farm 20 miles or less south of Minneapolis. Small down payment. 368-11A

## WANTED TO RENT

Teacher desires living quarters about the 1st of September in Scappoose, Oregon. 368-12B

Protestant couple would like to rent some downstairs rooms near Eau Claire or Chippewa Falls, Wisconsin, or could take care of an elderly couple or person for part payment of rent. Prefer the east side. By August 1. 368-13B

## POSITIONS WANTED

High school English and journalism teacher desires position in Colorado or farther west. Library certificate. 24 credits beyond B.A. 11 years experience. 368-14D

College professor desires connection with Lutheran college. Can teach French, Spanish, German, history. A philosophy major; Ph.D., University of Berlin; Degree of Professor of French, University of Poitiers. Has spent 12 years in South America and Spain, 6 years in France. German born. 368-15E

Single man, 33 years old, desires employment in stock work, preferably non-mechanical. 10 years experience with two firms. Good memory for numbers. 368-16E

Young man wants position as hospital administrator or business manager. 4 years experience. Studied at church college. 368-17E

Married man, 37, with 14 years experience in the bulk oil business, desires position as manager of a Farmers Co-operative Oil Company. 368-18E

## HELP WANTED

Registered or licensed practical nurse wanted for supervising in nursing home in Minnesota. Will consider man and wife; man as handy man. Live in. 368-19F

Experienced meat cutter wanted to work in new, modern market located in Hill County, Montana. Good pay with opportunity for the future. 368-20G



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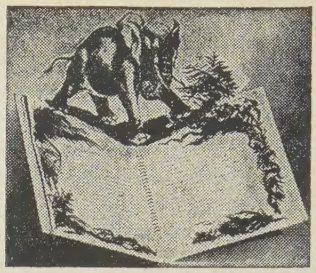

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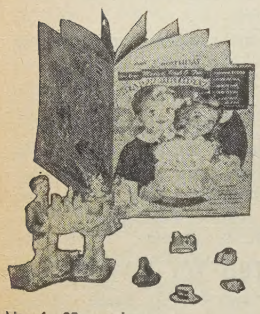

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